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Whole No. 910.

RELIGIOUS.

Home Missions.

For the Boston Recorder.

QUINCY, MASS.

MARCH 1823.

Dear Sir.—In making this first report of my labors under the patronage of your Society, it may not be inappropriate to give a brief view of the Ecclesiastical History of Quincy, and of the first efforts to re-establish evangelical worship here according to the original order of the N. E. churches.

History.

The Old Congregational church in this town—now, through the influence of error, robed of its glory, was organized near two hundred years ago. Winthrop's Journal thus records the fact, "17th Mo. 1639. So they gathered the church and the usual manner, and chose one Mr. Thompson, a very gracious, sincere man, and one Mr. Flint, a godly man also, their ministers." This was the 15th man in order in the then N. E. colonies. His first minister, of whom Cotton Mather in his magnalia has honorable mention as "holy men," by their evangelical labors served the Lord Jesus Christ, died both in the same year, 1668. On the ancient stone which still marks the grave of Mr. Thompson, is inscribed:

"He was a learned, solid, sound divine,
Whose name and fame in both England did shine."

The next pastor of the church was Rev. Moses Fiske, a man eminent for his zeal for the glory of Christ and the salvation of souls. His sepulchre also is with us unto this day; on the tablet of which is to be deciphered the following inscription to his praise:

"Beneath thy prophet's gone; this tomb intombs
The Rev. Moses Fiske, who served his Master.
Adore heaven's merciful son, that formed the man
Who souls not to himself, but Christ of won;
Sailed through the straits—with Paul's family
Renowned, and Gais' hospitality; Paul's patience, John's prudence, John's sweet love,—
Is landed, enter'd, clear'd and crown'd above."

Another godly man who labored here in word and doctrine was Rev. John Hancock, father of the late Gov. Hancock. During his ministry he preached a sermon on the completion of the first century after the gathering of the church in this place; which is entitled, "A Memorial of God's Goodness;" and which having been recently reprinted, is to be found in many of our families. The sentiments advanced in the sermon prove at least one thing, that whatever else these venerable fathers were celebrated for, they were not negligent for entertaining a dishonorable view of the character of Jesus Christ or a low view of the infinitely importance of Christianity. If they did not extend the hand of charity to all who held with them the fundamental doctrines of our Holy Religion; they certainly had no sympathy for "Liberal Christianity." Errors in doctrine and errors in practice, such as have since rolled their desolating influence over the church in this town, as also over the churches of some few other towns in New England, were not tolerated by them. Eighty-nine years have passed away since Mr. Hancock finished his testimony for Jesus and slept with his fathers; since which time the gold has become dim, and the most fine gold changed. It might be invidious perhaps to say when the fountain which should have sent forth healthful streams first began to send out bitter waters; but so copious a flow of error have they spread over the place, that it was no small alarm to the friends of religion that "no greater calamity can befall a family than"—that state of feeling in any one of its members which we believe to be the fruit of the operation of the Holy Spirit, in "convincing of sin, of righteousness and of judgment to come." The Gospel of the grace of God in the salvation of sinful man is rejected, and another gospel substituted in its stead;—even that which magnifies the creature, and denies the Creator and Redeemer—the Lord Jesus Christ.

I should remark that there is in this place, and has been for somewhat more than a century, an Episcopalian church;—and although I would honor a division of the Kingdom of Heaven which embraces so many men renowned for their piety and their zeal for Christ, and am connected with Episcopacy; yet I desire to let you have a striking instance of the infidelity of the system in New England, successfully defended by the holy doctrines of the Bible against the more prevalent errors of the day. Whether this is owing to a general prejudice felt against Episcopalian forms, or to those forms themselves and the consequent trammels of the system it is not necessary here to decide; I will only say that, in this place, under the ministrations of some of the best men, and when Episcopacy put on her holiest robes, the effort, as a standard against error and its attendant vices, was not as great as has usually followed similar labors, under a more simple, puritan-like, Apostolical system.

The first direct efforts to re-establish the Truth after the order of the N. E. churches were made in the early part of the year of 1832. Certain clerks from Boston and vicinity came out and proved the advantage which was then granted by the town, of the use of the Town Hall for any purpose, on the payment of one dollar an evening. A course of weekly lectures was here maintained, amid opposition which would not have honored any school, until the town liberally voted the use of the Hall to certain societies, including a recently formed Universalist Society, free of expense, and denied its use to the orthodox "either for love or money." Some, however, whose hearts the Lord had opened, and who were hungering for the Bread of Life, were unwilling that the reviving cause should thus legally sacrifice by the town; and they cast about for some other place for gospel worship. After many trials and discouragements, they were enabled to procure the hall which is now occupied on condition of paying but a fraction short of *Three Dollars a Sabbath for rent*.—It was the best that this then despised, persecuted band could do; and the Lord has blessed them in making the sacrifice.

Organization of the Church.

On the 16th of August, 1832, a church was organized—consisting of 24 members—5 males and 16 females—upon the principles of Truth, as taught by the inspired Apostles—as recognized and loved by our venerable forefathers, and as now believed by the consecrated host of God's Elect, who are going forth in the name and spirit of the Captain of their salvation to the moral conquest of the world. A Society had previously been formed, embracing 13 members, the whole amount of whose property, as valued upon the State Bill, is about \$5,000.

Without funds, and without any means of support from the public, and, moreover, having no money to pay for the services of their ministers, they made application to him who now labors here as my missionary, trusting to the works of Christ in other more highly favored places to extend their influence. Nor have they thus trusted in vain. That holy spirit of benevolence which begins again to characterize the church of our ascended Redeemer has extended a helping hand to us. Nearly all for the support of their minister, except what is granted by your Society, has been paid by the followers of Christ in neighboring churches.

I commenced my labors here on the 23d of Sept. 1832—the averages in my Sabbath congregation being 60 in the morning, and 50 in the afternoon and 150 in the evening. Although much and bitter opposition was manifested at the first setting up the course here, we have now reason to bless the Lord that if any wrath is felt towards us, it is so restrained by his Providence that it does not break out against us in a way peaceably and harmlessly; gaining favor, and thereby trust, both with God and man. Some who knew not the truth as it is in Jesus, and others who were not fully converted, friends at first, are now, we trust, numbered among the friends of Christ, and are soon to be numbered with our church. Eight now stand proponed for admission; 5 of whom have taken up a home in Christ within the past year, and two are to be received by examination from the old church. A Sabbath School and Bible Class have had a feeble, yet we trust not unprofitable existence among us; and a Temperance Society has also, through the agency of this church been organized in town, and now numbers about 50 members, and is fast growing into the favor of the people.

The following extract from the Annual Report contains the proposition of the Board to the Society:

people; who cannot but acknowledge the very great need in which the town is of the benign influence of such a Society. Our church is by organization and unanimous consent a Temperance Society,—total abstinence from the sale, manufacture, or use of ardent spirits being required of all its members and of all who shall hereafter be admitted to membership. The charities of the friends of Christ in the church, have gone mostly into the Treasury of the Foreign Missionary Society, but the sum is not small, and is directed principally at our missionaries. All, I believe, have a heart to give; but those who have any strong bias to give have been obliged to meet their own obligations entailed into behalf of the infant cause here. Others who have a willing mind, are denied the handling of a sum equal to the widow's mite, by those who love not the "superstition" which their wives have embraced.

Thus I have given you as concise a view as possible of the field which your society and some friends of Christ are endeavoring to cultivate. The success which has already crowned our labors may appear very small in the estimation of those who forget that in the things pertaining to the kingdom of Heaven we have "first the blade—then the ear—then the full corn in the ear." We might have deserved a moral revolution which should have resulted in a single dwelling in the United States in which the voice of a kind, judicious, Christian friend has not been heard; but in view of the very suitable object of Sunday School instruction to repair to the place where it may be had freely as a gift of God, without money and without price.

If the proposition is well received, we shall hope that on THURSDAY, THE FOURTH DAY OF JULY NEXT, every neighborhood in our land, where there is physical strength enough on the side of Sunday schools to it, will be thoroughly explored; and may the providence and grace of God favor the measure, that the sum of that day shall not go down upon a single dwelling in the United States in which the voice of a kind, judicious, Christian friend has not been heard.

The reciprocal appropriateness of this day and this object is to be shown here closely the knowledge which we possess of the Sunday Schools allied to the preservation of the liberty and the intelligent exercise of the rights of an American citizen; and how utterly impossible it is, in the very constitution of things, to preserve either, if ignorance and vice prevail.

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"So far only as our own country is concerned, there has never yet been a general, simultaneous effort to ascertain to what extent suitable subjects of School instruction can be collected. It is high time such an effort was made; and as some particular day must be assigned for the purpose, in order that it may be simultaneous, and as there seems to be no interests with which such an arrangement can interfere, the FOURTH DAY OF JULY NEXT is proposed.

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and again. St. Paul lays his foundation deep in the corruption of human nature, and shows so plainly that neither Jew nor Gentile has any hope from works, but only from faith in Christ Jesus. I have found great comfort from that view of the righteousness of Christ which the apostle declares to be the only way of salvation. There is, however, no other way. We have no righteousness of our own; all are under sin; every mouth must be stopped, and all the world made guilty before God. I have been times perplexed by the principle of acceptance with God, but now I am quite clear. With what earnestness does the apostle labor to prove the vanity of all human dependence. I have been thinking as I read these chapters, how entirely the walk of a believer depends on his faith in Christ, and how closely connected the holiness, and the comfort, and the reliance of the soul are with each other. He proceeds to comment on the fifth and sixth chapters, as a train of experimental and practical reasoning deduced from those which preceded them, adding, "but the seventh and eighth chapters have been my delight. I have found my own case so exact and so clearly described in the seventh, and have been much comforted by St. Paul's description of his own trials and tribulations. It is a remarkable life which is given to us in the eighth chapter. I can never express. And then the eighth covers the whole. Oh, what a chapter is that! Every word has given me instruction, strength, and comfort." I here said, "and can you make an inward application of the latter part of that chapter to yourself?" "Indeed, papa, I hope I am not deceiving myself, but I do think I can. It lifts me up with such hope and confidence, the language is so sublime, and the doctrine so convincing. It sometimes seems too much for a sinner like me to say; but all things are possible with God, and he whom God saves, has a *properity* in all things." He then went through the whole object of the chapter, making a variety of observations upon the three fourths of the discourses of the Redeemer. And we should find many faithful and devoted teachers who are not professors, whose services would still further reduce the amount of labor. And, at all events, we shall throw upon the church of Christ in the nineteenth century emphatically the age of revivals—the responsibility of determining whether the opportunity to train up a whole generation in the fear and service, and for prompt and complete execution.

The open air, a dwelling house, barn, distillery, workshop, factory, mill, saw-lot, brick-yard, office, have all been improved, and either will still suffice for a place of instruction. And as for Teachers, if our whole population between the ages of five and fifteen were to be in their seats on the first Sabbath in July next, we should have but about two pupils to each professor of evangelical religion. Hence it is obvious that sufficient supply of teachers for classes of the ordinary size, may be without increasing upon the number of three-fourths of the discourses of the Redeemer. And we should find many faithful and devoted teachers who are not professors, whose services would still further reduce the amount of labor. And, at all events, we shall throw upon the church of Christ in the nineteenth century emphatically the age of revivals—the responsibility of determining whether the opportunity to train up a whole generation in the fear and service, and for prompt and complete execution.

Revised.—That the proposed general simultaneous effort on the 4th day of July next, to visit and invite all suitable subjects of Sunday School instruction to attend at some appointed place on the succeeding day, (July 5th) be recommended to the ministers of the gospel, and the superintendents, teachers, and other agents of the friends of Sunday Schools and Sunday School Societies of every denomination, for prompt and complete execution.

Revised.—That the evangelical churches of this country are solemnly bound to furnish the means of suitable religious instruction to all persons, children and adults, who need, and are willing to receive it, and that such provision should be in sufficient season to meet the result of the effort proposed to be made on the 4th day of July next.

The following are the resolutions of the Society:

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Foreign.

DEFEAT OF THE BRITISH MINISTERS.

The defeat of ministers in the House of Commons was mentioned in a Postscript last week. It will be seen from the following paragraphs, although it might not lead to a dissolution of the ministry, it occasions no little excitement:

In the House of Commons, on Monday, the 29th of April, there were two hours of debate, and thus infer that at this only a fraction of the annual session would ever be sent out. Why, if these colonizations, who he sees, the majority in Virginia, were such tyrannical masters, if, regardless of the rights, the comfort, and the claims of the free blacks, they were determined to expel them, nothing could be easier than for them to pass oppressive laws, which should compel them, *nolens volunt*, to evacuate their territory. Instead of that, they are left, if they emigrate to Africa, to emigrate "with their own consent," according to the language of the Society.

But it is "pledged not to open the system of slavery." What then? So is the Biblio-Society—the Tract Society—the Temperance Society, in the same sense, and with equal reason for repudiation. It is not an emancipation society, I repeat, in the sense of the abolition societies that have existed in this country. It is a colonization Society. Why should it be insisted that we turn from our great object of colonizing Africa, for the traffic in the bones and sinews of human beings, to the soft and insidious influence which must necessarily be exerted by an educated colonial community. Who does not see that the abolition of the trade of the African coast would react with greater power upon the domestic slave-trade? Indeed, the wretched beings who engage in it in this country are despised by the better portion of society. There would be no such thing in the land.

VIII. It has already enlisted many influential individuals in the Southern and Western States, who are on principle opposed to slavery, but who, in common with others, are as yet restrained by State legislation from emancipating their slaves, except on condition of removal. At the same time, it takes away from those who are disposed to emancipate their slaves the necessity of retaining them in bondage (according to law) when the slaves are willing to emigrate to Africa. **ONE THOUSAND** slaves have in this way been manumitted, and are now happily established in the Colony.

IX. By giving a general action of all the States, giving the South and West the lead, it avoids sectional jealousies and preserves fraternal feelings throughout the Union. The exclusive separate action of a portion of the States would be difficult and dangerous. Hence the formation of anti-colonial associations at the North is adapted to disturb the public harmony, to alienate the South, to grieve and distress the real friends of emancipation at the South, and to furnish its enemies with pretenses for seeking a disunion of the States, the erection of a Southern confederacy and as perfect a dominion over their slave property as is possessed by a foreign State. The slaves would then be altogether beyond the reach of our beneficence. Let us then, beyond the reach of our beneficence. The great body of the people of the slaveholding States are as yet with us in heart. Let us not violently assail them on this most delicate and sensitive of all points, and thus compel them to act for a common reason in defence of a common cause.

X. The Society has roused the long slumbering energies of many colored people. It has constrained even those who are averse to going to Africa, and who oppose it, to exert themselves for their own good and that of their color. The fiercest enemy of the Society, W. L. Garrison, who denounces all slaveholders in unsparring terms, once lectured in favor of the Society, and was thus warmed into life and notice by the hand at which he now aims his venomous stings, adding most incomprehensible recriminations to assertive of the usual fury and bitterness of an apostle. He is to be doing great things for the colored people.

XI. By encouraging the cultivation of such articles in Liberia, as cotton, rice, sugar, coffee, &c., which grow there with marvelous facility, a competition will be created—its power increasing every year—which, maintained by the labor of men, must extensively reduce the value of slave labor, even in States where it is most profitable, and thus drive its products out of the market. R. S. Finley, Esq., who has devoted himself to this cause, recently stated in a public meeting at New York, that the Liberians can raise cotton at 2 cents per lb. sugar at 2-1/2 cents, and rice at 25 cents per bushel! This will be the exclusive theirs, for the white planter or merchant will not be allowed to intrude there, if indeed nature has not in the character of the climate a barrier which cannot pass. To the blacks! To whom, physician in the Colony, announces the climate as healthy as any part of the United States. Handsome fortunes have already been made by a number of colored men who have gone to the colony.

XII. By engaging the prayers of all Christians for our deliverance from slavery, for the triumphs of liberty, and of Christianity which "proclaims salvation to the slaves," we have a tendency to rivet the bonds of slavery, that the scheme is impracticable. With the usual inconsistency and contradiction of error, these objections destroy each other; for if the plan be impracticable, there need be no fear of its effecting any such direful alteration in the condition of slavery. The slaves are already held by quite as strong a tenure as the masters could wish—the Constitution and the laws; nay, for reasons before stated in this paper, many would be glad to give them up, if they could, by white law forbids, and perhaps the slaves themselves (as I know) would be glad to give up one of the offices of the Society,) will not take their liberty as a gift. The only way in which it can be pretended the slaves would be more closely held in virtue of anything the Society can do, is by removing the free blacks from their vitiating companionship with them, and thus leaving them more securely in the power of the master. Now just the reverse of such severe dues will be the effect. I refer the reader to the fifth reason above given. The ignorant and vagrant free blacks are the worst enemies of the slaves, if we except the denunciatory imbeciles among them. Let the vexatious presence of the free blacks, with their propensities to crime, and their vain show of liberty, be removed; and the slaves will fare unspeakably better than they could in any other circumstances in this country.

XIII. Are these the men with whom you wish to colonize and civilize Africa? Yes, these are the men, who, if they can rise anywhere, will rise there. If the argument of the abolitionist be true, that it is only necessary to give the slaves their freedom in this country without delay, then the slaves before them motives for action, will be removed, and the slaves will fare unspeakably better than they could in any other circumstances in this country.

XIV. While the passage of the bill of rights, and the adoption of a new system of government, was overrunning, but is still the obstacle to the abolition of slavery, and the end of the master's power, it will be rapidly.

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POETRY.

For the Boston Recorder.

(The choir of a church commenced singing the following original hymn, unexpectedly to their pastor, as he was reading the pulpit for the first time after an absence of several months for the recovery of his health. The circumstances of the occasion and the appropriateness of the hymn give it great interest.)

HYMN.

1. Welcome to thy flock again,
Sarcast of the Living God,
Gracious hath the Saviour been,—
Merciful his chastening rod.
2. While we err, our Pastor spare,
With a sad, desponding heart,
Jesus heard our earnest prayer,
Bade our gloomy fears depart.
3. When, upon the mighty deep,
Sailed the Shepherd whom we love,
Jesus made the tempest sleep,
Spoke, and the billows dove.
4. In distant, stranger land,
There, O Christ, wast with me still;
And thine own almighty hand
Turned away each threatening ill.
5. Thanks for thy protecting grace,
For thy healing mercy, praise—
Love we, in this holy place,
Songs of gratitude to raise.
6. Fit us now again to hear,
From thy servant, truth divine;
Fill our bosoms with thy fear,—
Make us all entirely thine.
7. Then, when earthly scenes are o'er,
Pastor, people, shall on high,
Gladly meet to part no more,
Where are joys that never die.

Ecclesiastical.

For the Boston Recorder.

MASSACHUSETTS MISSIONARY SOCIETY

THE BOSTON TELEGRAPH.

Mr. BOSTON.—I am one of those who rejoice that the Mass. Miss. Society has pledged its aid to the church in the North Parish in Wrentham, I. Because I think this church is justly entitled to public sympathy and help. I know its feebleness; I know something of its trials; and I doubt whether there is a church in the Commonwealth which on the whole, has stronger claims to charitable assistance. But 2. I rejoice in what the Society has done, because its beneficence has been the means of drawing out Mr. Thacher, and his adherents from public life, for attempting to divide this church, and ascertain himself and his adherents from it. These "Reasons" were first published in a pamphlet in the winter of 1830-31, and have recently been reprinted in the Boston Telegraph.

The principal objection against the church, as set forth in these "Reasons," is, that it has erred in discipline, and has become "so corrupt that the discipline of the gospel cannot be maintained." It will appear on examination, not only that this objection is unfounded, but that considering the course which Mr. Thacher has pursued, he is the last man among us who ought to have urged an objection of this nature.

The church in the North Parish in Wrentham, has had a distinguished past year, for the correctness and strictness of its discipline; nor does it appear, either from the Records of the church kept by Mr. Thacher himself, or from the "Reasons" published by him, that there was any complaint in regard to discipline, until the case of Mr. Mann, referred to in the publication last mentioned. This case was brought before the church by the friends of Mr. Thacher, in the summer or autumn of the year 1830; was promptly taken up and investigated by him, and the church voted that the charges against Mr. Mann were sustained. Disatisfied with this decision, Mr. Mann appeals (as by the use of Congregational church law) to the right to do so, in mutual Council. He requests the church to unite with him in calling a Council, to review his case, and to decide respecting it. To this request, the church very properly accedes. A respectable Council is accordingly convened; the church is then dissolved, for the purpose of carrying out the decision of the church, without its pastor.

It is in the proceedings before us, that Mr. STANLEY made their appearance. Lord ALTHORP and Mr. STANLEY made their appearance. Lord ALTHORP apologized to the Delegates for the absence of Earl GREY, who had been engaged, he said, unexpectedly to attend the King at the next day. Rev. Mr. Shepard, of Amherst, was appointed chairman, and Josiah Holbrook, Esq. Secretary.

It is in the proceedings before us, that Mr. GURNEY stated in a few words the object of the Deputation, and read to his Lordship, with great emphasis, the resolutions and school agencies, designed to co-operate with each other, under the patronage of COUNTY LECUMES. Rev. Messrs. Going, Kimball, Train, Fisher, Hall and Clarke, of Massachusetts, Rev. Mr. Benedict of Connecticut, and Rev. Mr. Brown of New Hampshire, were truly animated and eloquent on the occasion. Mr. Parker, a teacher from Virginia, remarked with great spirit and interest upon the circuit system as applicable to the South. He thought the call there for some system of this kind was still more urgent and necessary than it was in the following resolution: "To co-operate with each other, under the patronage of the Civil Society, the Moral Duties of citizens, &c."

In protest, that Ministers fully appreciated the public feeling upon this momentous question. Indeed, he had always himself personally shared it. He felt the difficulty of the case acutely; and that most important and influential meeting could not fail to add greatly to the responsibility which was felt, that the majority of the members of His Government should be satisfactory to the country, (as we understood his Lordship.) The responsibility and the numbers of the Deputation proved that the anxiety of the country was unabated, and would secure the deep attention of the Government in the consideration of the question.

Mr. STANLEY then made a similar address. He understood that he should express his feelings as well as his noble friend. They entirely coincided. He saw in that respectable body new proof of the general, the enthusiastic, the religious feelings that pervaded the country on the subject of education; these feelings deserved respect. He could only assure the government present, that it was an object of great solicitude with Government to redeem the assurance which they had given that their plan should be safe and satisfactory. He felt that, to be safe, it must be peaceful; and to be satisfactory, it must be a final measure.

Indeed, the principles on which I have remarked are so palpably wrong and ruinous, that I am astonished that they have not been universally reproached. I am surprised that they should have found the least shadow of countenance from any intelligent Congregational minister or brother. And I am satisfied that they would not have been countenanced anywhere, had not they been associated with other things. Some persons have sympathized so deeply with Mr. Thacher in his zeal against Masonry, that they will willingly overlook almost any thing in point of Ecclesiastical disorder and heresy. Now I have no more love for masonry, or sympathy with it, than Mr. Thacher; and my friends and I are bigoted in our opposition to it, as to all other religious tenets, extending, so far as they may have influence, to unsettle all our Ecclesiastical concerns, and involve them in the utmost disorder and confusion. Take for instance, the principle, *dissatisfied members of a church may withdraw at pleasure*—the very principle on which Mr. Thacher and his adherents withdrew from the church of which they were members—and put it in the power of any church to do the same. Is this satisfactory? Has he been, at this time, installed? This will not be pretended. It follows, therefore, if these proceedings are correct, that an installation is unnecessary—that a man may become and continue the Pastor of a church, without any such formalization.

Such is an epitome of the facts, in regard to this matter, of cases of discipline, &c., &c. There is then an appearance of irregularity on the part of the church? There is the evidence that the members of the church are "so corrupt that the discipline of the gospel cannot be maintained?" Was it wrong for them to decide upon the charges brought before them against Mr. Mann?

And when this brother felt himself aggrieved by the decision of the church, was it wrong for them to accede to his request in respect to the calling of a mutual Council? And when the Council convened, was it wrong for them to bring the case before it, and accept its Result,—especially as this Result went to sustain the previous decision of the church?

Whether the Council decided right or wrong, I pretend not to say. They were regularly called, and had the whole subject before them, and may have no authority in our churches which is competent to dismiss a body to which they did not belong, and to which they were not responsible?

The request for dissolution implies, that those who make it consider themselves as members of this church, and amenable to it. How could they be dismissed from a body to which they did not belong, and to which they were not responsible?

The request for dissolution implies, that the power of dissolving, and consequently the right of deliberating and judging, rests in the church. Why request a body to dismiss, to which the power of dissolving does not belong; and which has no right so much as to deliberate in respect of the cause?

The request of Mr. Thacher and his friends for a dissolution is, that the body to which it is presented, and with whose proceedings these members are dissatisfied, is a church of Christ. They do not ask to be dismissed from a Masonic Lodge, or from an association of heretics; but from a church of the true Jesus Christ. So, indeed, they express it, in the very words of their request:

1. In the formation of a church, the advice and consent of a Council are not desirable.—I shall not here agitate the question, whether a company of Christians—i.e., members of any church—are not compelled to form themselves into a church; or whether, in cases of extreme necessity, it may not be their duty to do so. But, as the Friends of the Unitarians of New England, in an effort of general interest, and with the concurrence of the neighboring churches have ever been considered as indispensable. As the new church is expected to enjoy the fellowship of the churches around it, it has been thought altogether reasonable

and proper, that these churches should be consulted as to its formation, and that their representatives should be present on the occasion, to see that the proceedings are conducted in an orderly manner.

But with Mr. Thacher and his adherents, neither the usages of the churches, nor the manifest unlikeness of such a practice, have any weight. In the midst of churches, whose fellowship they purpose to claim, and hope to enjoy, they are resolved to confer with none of them regarding their formation into a church. They will have nothing to do with ecclesiastical councils. They are competent to organize themselves; and they are resolved to do it.

2. It is involved in the proceedings under consideration, that *dissatisfied members of a church may dissolve their relation to it at pleasure*.—On the evening of Oct. 24, 1830, Mr. Thacher and his adherents were members of the church in the North Parish in Wrentham; and before the evening of the next day, they claimed that they are members of another church. But what has become of their original church relation? Has this been disposed of? They have not been dismissed; they have not acted upon their request; nor is their relation in any way been disturbed, except by themselves.

It will be said, perhaps, that the church to which they belong, is the church of Christ. But, in this case, it was very clearly illustrated by Mr. Cropper, of Liverpool, (they thought it was taking low ground; that it was their duty to bring forward the case prominently, upon religious principle; this seemed to be the prevailing feeling, and Mr. Richardson withdrew his amendment.)

The meeting adjourned shortly after four o'clock, and assembled again the following day at eleven o'clock, to see that the second sitting was occupied in signing the memorial, and in selecting delegates from the principal places to be personally introduced to the Minister. They then proceeded in a body to Downing street.

Their appearance, in passing down the Strand, of course excited much attention; there was, indeed, something peculiarly solemn and impressive in the spectacle: nearly 400 gentlemen, hitherto total strangers to each other, most of them professionally dressed in black, walking two and two together through the heart of the metropolis, impelled by the most ardent and disinterested benevolence, to seek this unusual method of representing the united feeling of the whole kingdom in favor of the unhappy slave. This was a sight not less honorable to the country, than interesting to the philanthropist and the Christian.

The windows were in many places crowded with spectators, and several Members of Parliament, who passed the Delegates on their way to the House, had yet within less than 24 hours manifested such an acknowledgment of their efforts, and undertaken to dissolve their church relation, as to cause them to be regarded as the prevailing feeling, and make it a prominent object of their exertions.

I awoke, and although it was but a dream, I was more convinced that faith alone can so unite Example and Precept, as to guide a sinful world to the New Jerusalem, the city of our God.

[Mother's Magazine.]

3. It is involved in these proceedings, that the *Pastor of a church may dissolve his own pastoral relation at pleasure*.—On the evening of Oct. 24, 1830, Mr. Thacher was Pastor of the church in the North Parish in Wrentham. So he speaks of himself; I know something of its trials; and I doubt whether there is a church in the Commonwealth which on the whole, has stronger claims to charitable assistance. But 2. I rejoice in what the Society has done, because its beneficence has been the means of drawing out Mr. Thacher, and his adherents from public life, for attempting to divide this church, and ascertain himself and his adherents from it. These "Reasons" were first published in a pamphlet in the winter of 1830-31, and have recently been reprinted in the Boston Telegraph.

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